TIME

Complaining, giueth a moſt godly admonition, *and very profitable Inſtruction* to England in this our dangerous Tyme.

Whereunto is added a comfortable prayer to be vſed in this Tyme. By *IOHN CARPENTER.*

Eccl. 3.1. Euerie thing hath a Tyme, yea all that is vnder the Heauen, hath his conuenient ſeaſon.

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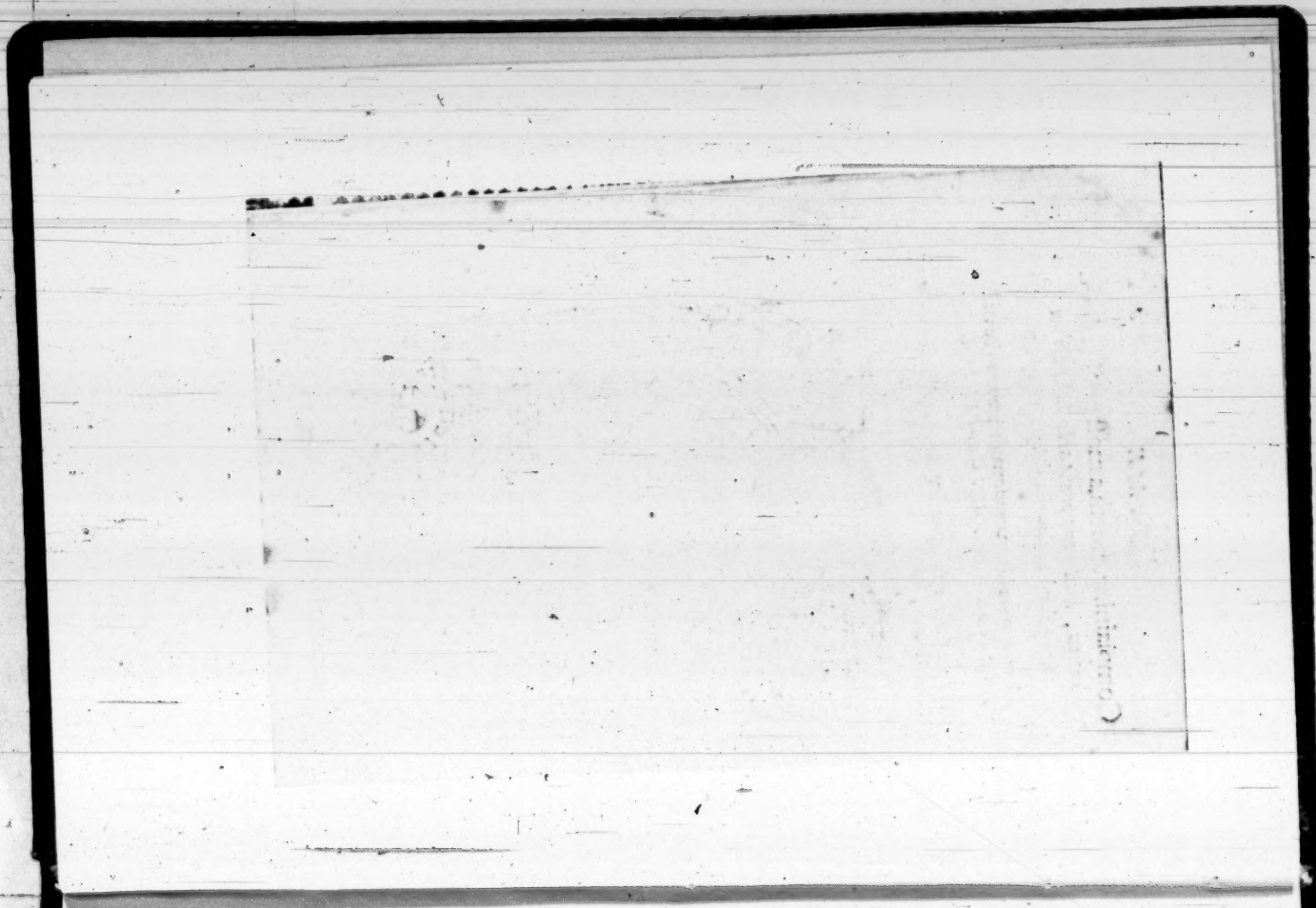

To the Worshipfull mine especiall good friends, John Waltrond of Bouy Esquire, & to Mistris Iane W. his wife the blessing of of God be multiplied and continued.

THE great desire and godlie delight, which I know we to be in you both, to heare, reade and meditate in the Law of GOD, with that blessed man, whom Dauid describeth: the bringing vp of your children with Abraham in the way of the Lord, and the exercising of your family in godlines, with your worthie examples vnto others, and vertues thereunto correspondent (besides your manifolde friendshippes towards me, your poore neighbour):

haue often times moued me to praiſe GOD for you, and to commend your happie lot: And at this time to vnfold ſome parte of my gratefull good will, by ſending vnto you this little token (the complaint of Tyme). I beſeech you to accept it gladly at my handes, in regarde of my good will, chiefly in reſpect of the thing itſelfe, which (though as briefe a Ionas Sermon to Niniue) expreſſeth greate matter for inſtruction, admonition, exhortation, commination, and conſolation, in all pietie. The Lord make vs thankefull for his gratious benefites, and ſo to vſe the happie Time of our peace, that our great proſperitie, beyond other Nations, may rather further vs, than hinder vs in that good

courſe

course of godlines which we haue begonne, to the attaining of eternall life in Christ Iesu. And that howsoeuer all the world be affected, we may fully resolue to serue the Lorde as Josua did, with our families: and not forget to pray vnto GOD with Hester and her Maidens. Then shall wee enioy the benefite of our blessed time with Hezekias, and obtaine that safete against our enemies, which other godlie haue obtayned by the mercie and louing kindnes of our good GOD. To whose blessed protection I commend you and yours. London, this last of June, 1582.

Your W. Poore Neighbout
and friend in Christ Iesu
John Carpenter.

To all true Englisſh heartes:

faith, peace, thankefulnes, and
all godlineſſe is wiſhed
in the Lord our
Sauiour.

THE greater your benefites are, which ye haue receiued from the Lord (deere brethren) the more ſhoulde bee your thankfulnes vnto him: and hauing much forgeuen you, ye ſhould with Mary alſo loue much, ye haue enioyed a moſt bleſſed & long time of peace and proſperitie, vnder our moſt gratious, godlie and ſoueraigne Lady Queene Elizabeth, whom GOD long preſerue: and through her Chriſtian gouerment, ſuch excellent bleſſings, both for the bodie and the Soule, as the like no nation vnder Heauen at this day doeth enioy, for which the Lord expecteth your thankful heartes and faithfull loue towards him. But alas, your long peace & proſperitie hath brought too manie

many men into ſuch a careleſſe ſecurity & contempt of the true Religiõ ſo long vſed amongſt you, that thereby the opportunitie of ſo bleſſed a time is iuſtlie occaſioned to lament, and to wiſhe rather an ende of her courſe, than that her continuance ſhould yeeld long Libertie to ſuch men, ſo to abuſe the Lord & his creatures, by their horrible ſinnes and iniquities. As the old Iſraelites recompenced their long peace with al kinde of vngodlines: ſo haue Engliſhe men rewarded the Lorde euill for good, to the great griefe of his Soule, the ſorow of the true Engliſhe heartes, and abuſe of his bleſſings. The benefit of their time alſo they either doe not knowe, or haue forgotten it: for they endeuour not to vſe her, but euery way to abuſe her, and waſt out the time in their worldlie vanities, which being once let gon, is neuer recalled againe. Neyther may you thinke, that only the Lorde is greued, your ſelues are ſory, and Time lamenteth: but that alſo all the Creatures of GOD (as Paule teſtifieth, Ro. 8.

eth) which serue for mans vse, seeing how monstruously they are abused by the which shoulde in godlines vse them with thankfulnes, doe altogether in one harmony & consent grone & sigh for speedy deliuerance, not willing, as it were, to serue any longer to the benefite of ingratefull men. And that, were it not, for your sakes which trust in your Lorde (as in Iosua his house vnder so gratious a princesse) which praie heartely to the Lorde euen in the night, when others sleep, which performe true fidelitie and obedience to GOD and your Souereigne: it coulde not otherwise bee, but that the treacheries conspired, and horrible plagues threatned against vs would take effect: which yet the vngodly consider not, and therefore they endeuour neither repentance nor holines of life, nor vse time, nor to take time therunto. Howbeit, I beseech you, for the tender mercies of Christ, that you hold on, as ye haue begonne in faithfulnes and true obedience to GOD and your Queene, to liue in vnitie and

and loue within your ſelues, and to fight againſt your enemies with that Spirituall Armor which Saint Paule hath appointed you. Then ſhal ye be ſtronger than your enemies, be they neuer ſo manie, and be able to beate downe the verie hammer of the earth to his ſhame & confuſion. Then ſhall Goliath fall downe before Dauid, & Senacherib before Hezekias: yea Sisara ſhall periſh before Deborah, Haman before Heſter, and proud Holofernes ſhalbe ſlaine by a womans hand. The Lord giue vs his grace, to redeeme the time becauſe the dayes are euill, to know the time of our viſitation, and what belongeth to our peace, to ſeeke the Lord, whiles he may be found, and praie vnto him now whiles he is neare: that wee may thereby enioy the benefite of our happie time, that the true hearted may reioyce in ſpirite, that the Creatures may be willing to ſerue for our comfort, and that the Lorde may bee moued thereby the ſooner to lead vs to his euerlaſting peace through Chriſt Ieſus our Lord Amen. Eph. 6.

Rather yours then mine owne in Chriſt. *I. C*

Tyme complaineth, for that she is so vainely consumed *of worldly men*, as wearie of continuance.

WHen high Iehoue did men embrace
In Paradize, with great good wil,
Then Ladie Tyme had pleasant face,
And did with him reioyce her fill:
But when man fell, and sinned sore,
She wysht to die, and liue no more.

O worthie power, that me began,
And framed man a Saint of ioy:
But oh alas to sinfull man,
That did procure his owne annoy!
Which caused Time to loath his lore,
And wish to end, and be no more.

Yea, though the Lord hath proffered peace,
In Christ his sonne, for all his crime:
Yet Lo alas, men still encrease
Their faithlesse facts, and wast out Time.
And should not Time, then wish therefore,
To leaue her life, and liue no more.

Although

Although it be mans proper crime,
Which doth deserue the chiefe dispraise:
Yet euerie man cries out of Time,
And sayth, how euill are these our dayes?
As if Dame Time, and dates began,
This noysome harme to euerie man.

What eares can heare to be belyed?
What tongue would tast the bytter gall?
What nose would poysoned apples abide?
What sight would see his loftie fall?
What sence can serue to daylie payne?
And how should Time mens sinnes sustaine?

Old Heuah cracks Gods right decree:
By Satans shiftes, and Adam failes.
Now Cayn kilies Abell cruelly.
The sonnes of Seth to lust be thralls,
Cham can disclose his fathers shame:
And breaches do burne in Sodoms flame.

The daughters both of aged Lot,
Can frame a fraude for some Sire:
And Absolon, now feareth not,
His fathers heart to set on fire.
Now Esau voweth Iacobs bloud,
And Iosephs brethren thinck no good.

Such

Such are the sinnes that swell and sway,
In wofull wretched worldlie place:
These be the dolours of this day,
That frame by fraud Time to deface:
And these be they (alas) which stand
Now entertayn'd in euery Land.

Ah wretched wightes, may Time therefore,
With griefe complaine, with sorrows cric:
Why should I liue, and any more,
My selfe vnto such bondage tye?
Should worldlie men thus God requite
Ingratefullie with such despite?

Should England now gin to recoile,
And yeld to that which God doth hate?
Then England shall full shortlie coyle,
and groane her griefes and staggring state:
Except Repentance timelie turne
From her the wrath, which now doth burne.

For loe, the instrumentes of Ire
Are readie prest, and draw them nye:
The Lion, Woulfe and dragon dire,
The Foxes with the Assyrian flie,
The Satyres, fawnes, and spirites of hell,
Do stand and daunce where men do dwell.

Therefore

Therefore (O Land) thy languish flye,
Be wise in Time, looke well about,
Repent with auncient Niniuie,
Yer God do blotte thine honour out:
Els Ladie Time yet will implore,
That she might sleepe, and wake nomore.

Then shall thy friends lament thy lorne,
Then will thy foes clap hands and ioy:
Then may mens mindes be rent and torne,
And pleasant places lodge annoy:
Then Ladie Time no more will turne,
To build the walles that foes shall burne.

O Gratious God that lodgest loue
In breast diuine with mercies hie,
With pitie yet this people proue,
And saue our soules from miserie.
Grant Grace and Time, as erst of yore
That we may praise thee euermore.

FINIS.

Though mirth & pastime haue their tydes,
when peace and safety Sway:
Yet now the Time exhorteth men,
to wepe, to fast, to pray.

Προσωποποιία

Here followeth a very profitable dialogue betweene *Tyme* and *England*: mouing all *persons within this land to esteeme of Gods mercies* thankefully, to repent, and tend to the end of *their deliuerance, by seruing God in holinesse &* righteousnesse before him, without delaie.

Time

NOwe leaue and let me rest in peace,
Oh England, be content:
It doth me good, to thinke on rest,
For why, my Topes be spent.
I loue not thus to languish long,
Nay rather let me die,
Sith all the Creatures in their kinde
Resound this Harmonie.
Oh come (O Christ) and set vs free,
From bondage, Payne, and Synne:
And quickely ende the tedious toyles
That wee doe labour in.
Ah Lord! Should I abide this thrall:
This anguish, Griefe and woe,
That for the sinnes of sinfull soules
I suffer? Surely, No.
Nor could I be content (except
That thou hadest so decreede)
To proffer foorth my tender pappes,
Their thankelesse wombes to feede.

Oh

Oh land, now go therefore to God
before that I go hence:
Beseeching him to stay the strokes
of righteful recompence.

England.

Ah *Time*; and art thou discontent
with me? And wilt thou fly?
Nay, rather tarrie as of yore:
oh liue and do not dye.
For *Noah* yet prepares his *Arke*
as glad with me to dwell,
And *Lot* is here (though faint for feare,
and preacheth passing well.
I haue the *Arke* in custodie:
oh *Time*, feare not therefore.
And God is good and gratious yet
to me, as once of yore.
Yet *Dauid* liueth in the land,
yet *Solomon* doeth raigne:
Yet *Hezekias* is in place,
Iosiah doth remaine.
Yet *Christ* is in *Ierusalem*,
the Apostles preach and pray,
I haue the peace, and grace of God:
oh *Time*, now therefore stay.

These godlie Saints, these graces great,
this peace, thou hast misused
Unthankfully: and Lady Time
full often hast abused.
Isa. 57. 1. psal. 12. 1. Therefore the righteous do departe;
and perish from the land,
And faith and trueth from sinfull Soules,
will vanish out of hand.
Which if it come, calamities
will shortlie fall on thee:
And thou no longer shalt disdaine
these godlie Saintes, and me.
Gen. 7. 1. 10. For when that Noah is embarkt,
the flouds will flash from skie,
Gen. 19. 22. 23. 24. And when from Sodom Lot departs,
with fire will Sodom frie.
1. Sam. 4. 21. 22. If once the Arke be tane from thee,
1. King. 2. and 11. and. 12. thy glorie wil departe:
If Dauid die, and Solomon,
then woe shalbe thine heart.
2. King. 20. 17. 19. and 22. 19. 20. If Hezekias thou entumb,
and Iosias enterre:
Alas, who will praie for thy peace?
who can thy plagues deferre?
Math. 23. 37. And if thy Sauiour thee forsake
and holie Saintes, for sinne:

Alas,

Alas, how can thy peace be kept:
and Candle holden in:
And as for me: If once I ſlip,
I am not ſtayd with hands:
As balde occaſion, that is turn'd,
and byrds ſcapt out of bands:
Therefore, ſith Chriſt knocks at thy gate,
in Time him entertayne:
And pray him heartilie that Time
may longer yet remaine.
Then as one bound, I will abide,
in hope, and him obey.
But ah, againſt his holie will,
entreate me not to ſtaye.

Eccles. 3. 1.2.

Reu. 3. 20.

Ro. 8. 20.

England.

Therefore to thee (O *Chriſt*) I come,
my Refuge ſure and ſtrong:
And I confeſſe with weeping eyes,
that I haue doone thee wrong.
For though with manie a benefite
thou haſt enriched me:
Yet moſt vnthanckfully I tooke
the ſame (as all men ſee)
I am the grateleſſe vine which nought
but ſharp *Labruſcas* yeld:
I am the fruitles figge tree ſet
within the fruitefull field.

Dan. 9. 3.

Iſa. 5. 4.

Luk. 13. 7.

I am the ſonne, that promiſed
Mat. 21. to worke, but went aſtray:
30. I am one of thoſe lepers nine,
Luk. 17. which thanckleſſe went away.
17. 18. I am not worthie of thy word:
not worthie to be graced:
Nor worthie of this peace, and prince,
which thou in loue haſt placed.
Therefore thy wiſdome worthily
Ier. 5. hath threatned to mee payn:
To take away my Soueraigne Queene,
and grace from me againe.
And well I know: If thus I ſhould
conſume out pretious *Time*,
By liuing in my lewd delight,
encreaſing ſinfull crime:
Deut. 28. That plagues will ſoone light on my head,
and vengeance ſhall enſue,
To caſt a downe my hawtie hornes,
and bring my fearefull rue.
That all my fayre profeſſion, then
ſhall nothing helpe at all,
Nor beautie, policie nor ſtrength
ſhall ſaue me from a fall.
Then they that would not learne by lawes
by wiſdom, threats and ſcholes:
Shall learne at length by painfull proofe
the rodde of froward fooles.

And finallie, then ſhall I crie,
as forced thereupon,
With tired *Time*, to vtter forth
my *Cairopenthicon*.
But ſeeing thy mercy (O good God) Dan. 9.9
in goodnes thou haſt ment
Vnto the ſinner that returnes
in time, and doth repent:
Lette me reteine a faithfull hope
of mercie, I thee praie:
And graunt thy grace, and healthfull *Time*,
in peace, with me to ſtay.
Oh let thy Candle giue me light:
and baniſh night away.
Oh let my Princeſſe raigne in peace,
and let her foes decay.
Oh giue her ioye, and comfort me,
that *Time* no more may ſing,
Her heauie *Chronopenthicon*,
but praiſe thee heauenly King.

That is the complaint of peerles time.

Amen.

That Praier is ne-
ceſſarie in this our dan-
gerous time.

*

When that proud *Senacherib* had ſent to blaſpheme the God of *Iſraell*, to the greate diſcomfort and horror of godly king *Hezekias* and his people: *Hezekias*, notwithſtanding the ordinary meane of defence by the calling of his ſtrong men together, and fortifieng the walles of *Ieruſalem*, knowing that the ſtrength of the Lord is farre aboue the might of man, and hee guideth euerie battell, as pleaſeth himſelf, repaireth vnto the Lord, humbleth himſelfe, proclaimeth a faſt, and praieth before the Lord with a faithfull heart, and hereby hee found the ſhining beames of Gods mercie on himſelf and

and his people. By this example, let vs bee moued in this time of extremitie, when all our enemies conſpire together againſt vs, to runne vnto our good God and craue the ayde of his hand to help and defend vs. For as he was to *Hezekias*, ſo to the godly now: as hee might ſay then, ſo wee ſay now: the Lord is our God, our rock, our defender in whom wee truſt, by whome we eſcape death: And turning vnto him with faithfull hearts and repentance let vs pray vnto him in this ma-

ner.

A Godlie and comfortable Praier.

O Moſt gratious God and merciful Sauiour, we pray and beſeech thee to bee mercifull to our ſinnes, according to thy greate mercie, as thou haſt forgeuen vs euen from our bondage in Egipt vntill now. Geue vs not ouer, O Lord, our moſt gratious father, leaſte the heathen which deſpiſe thee, behold our miſerie, and ſay in deriſion: loe where is now their God in whome they truſt? And
Pſ. 3. although when a man putteth away his wife, and ſhe goeth from him and marieth with another, then the queſtion is: ſhould he reſort to her any more after that? And the

the land is vnpure and defiled, committing fornication with many louers: yet turne vs againe (O GOD) and we ſhalbe turned. And becauſe thou art mercifull and of long ſuffring, louing and gentle to them that offende, not willing the death of a ſinner, but rather that hee ſhould conuerte and liue, repreſſe the vehement heate of thy fire with godly pitie, ſtay thine hand from our deſtruction, and looke fauourably vnto our Soueraigne Princeſſe, Elizabeth thy ſeruant, as thou diddeſt vnto Dauid, Hezekias and Ioſia, and ſo to the whole land. And ſend vs peace, yea an happie peace. Bleſſe vs al with thy ſpirite, defend vs with thy right hand, ſhrowd vs vnder thy wings againſt our enemies, that ſo we may ſerue thee in holines and righteouſnes al the daies of our liues. Let it not be ſayed: how long ſhall the land mourne, and all the herbs of the fielde periſh for the wickednes of them that dwell therein: let not the creatures haue ſuch cauſe for vs to deſire to leaue vs: let not Time ſay of vs: Ier. 31.

vs: theſe be they that greue me, waſte mee out riotouſlie, make me complaine and wiſh to reſt and riſe no more. But let it bee ſaied: beholde the Lorde liueth for euer worthie of praiſe, becauſe hee hath bin mercifull vnto ſinners, cauſing them to beleeue, repent, and turne vnto him and be ſaued. And though thou once ſpakeſt to Ieremie againſt thy owne people being diſobedient vnto thee, ſaying: Though Moſes and Samuel ſtoode before mee, yet haue I no heart vnto this people, driue them away, that they may goe out of my ſight, ſome vnto death, ſome to the ſword, ſome to hunger and ſome to captiuitie: yet we knowe (O our good Lord) that when Ephraim was heard lamenting & praying heartilie vnto them in his diſtreſſe thou thoughteſt vpon mercy, as a father pitying his owne children. And though Ionas cried out, deſtruction deſtruction againſt Niniuie: yet ſeeing them to turne from their euill waies, thou didſt repent, & layed not that euill vppon them. Let vs therefore

Ier.15.1.

Ier.31.18. of.6.1. Io.2.10.

fore preſume on GOD, to call for mercie vppon repentaunce, and let vs heare that ſounding in our eares, which Hezekias proclaymed in all his prouinces ſaieng: be not you ſtiffnecked like as were your fathers: but yeld your ſelues vnto the Lord, and enter into his holy place which hee hath ſanctified for euer: & ſerue the Lord your God, & the fearceneſſe of his wrath ſhalbe turned away from you. Let vs not only heare this, but obey this, that we may find the comfortable commoditie thereof. Graunt vs grace (O father) to forſake our euill waies, & our own imaginations, and turne hartilie vnto thee. Oh graunt, it that wee may put diſpleaſure betimes out of our hearts, and in ſeaſon remoue euill from our bodies, that we may not any longer delight in Childhood and youth, which are vanities: that we may fruitfully remember thee in theſe our tender yeres, while we haue libertie to goe where wee liſt, before the Time of trouble come, and the dayes approach wherein weeſhall crie

2. Chro. 30. 8.

Iſa. 55.

Eccleſ. 1 and. 12.

out:

out: oh theſe daies be euill: they doe not delight vs. Graunt (O good Lord) that thy grace may guide vs, that we may not contemne, but moſt gratefullie entertaine our faithfull Iacob: if for nothing els, yet in regard of theſe our preſent commodities, whereof his departure wil ſhortlie depriue vs, if we continue vnthankfull. That wee may reteine him as good Abraham and Lot did the Angels, as Rahab did the Spies of Ioſuah, as the widows did the prophets, Elias & Elizeus: as Zacheus and Martha did our ſauiour Chriſt, and as Lidia did the Apoſtles: that ſo wee may obtaine thy mercy, enioy thy fauour, abound with bleſſings, bee encreaſed in our treaſures, defended in thy faith: and preſerued from our enemies, whome, wee beſeeche thee, either to conuert and bring home to thee, or elſe to caſt downe before vs: that wee being in peace vnder our vines, and figge trees may freelie ſerue thee to thy glorie. Graunt wee pray thee (O good Lord) that though the ramping Lyons of

1 King 4. 25. 2. 2. King. 17.

Samaria

Samaria ſeeke to ſpoile vs, wee may not haue any iuſt cauſe to feare, becauſe by faith in thee we ſhall ſodainly reſiſt them: thy feare (O father) ſhall ſhield vs and their treacheries and deuelish pretences ſhall fall on their owne heads. Though the flies 16.7.8.
that ſwarme about the water of Egipt, and the Bees that be in the Aſſyrians land flie togeather, and light in al the deſolate valleyes, in the hoales of the ſtones, and vpon all thorny and buſhye places: yet we may not then feare, nor bee diſcouraged, becauſe they haue conſpired wickedlie againſt vs thy people: againſt our gratious Soueraigne Ladie, thine anoynted, yea againſt thee our GOD, whom we ſerue, whom we honour, on whom we depend for whoſe cauſe we bee perſecuted, vnder whoſe banner wee fight, and through whom we ſtand: which in mercie to vs, & in iuſtice to them, haſte promiſed vppon our repentance, and hope in thee, and thou wilt ſurelie performe (if our ſinnes hinder it not, and prouoke thee to wrath againſt

vs)

vs) that it ſhall not ſo goe forth & come to paſſe, as they haue imagined. And ſo long as thou art pleaſed with vs, wee ſhall not bee deliuered into the hand of bragging Holofernes. Though the great red Dragon with ſeauen heads and tenne hornes bend his force againſt vs, though with his taile he draw downe the third part of the ſtarres of heauen, though he perſecute the woman and her child; though the kings of the Earth and the mightie Potentats of the world riſe vp and take counſell together againſt thee, and thine annoynted: though the people tremble, the Earth bee moued, the heauens bend, the Sea do rage, and all the Creatures looke ſower, and cry for deliuerance: yet ſhal we not be diſmaid we ſhal not tremble, nor be ſhaken, as long as we truſt in thee, leane vnto thee, and reſt vpon thee and the Rock of thy trueth: for thou art our God for euer, mighty, ſtrong, terrible and glorious, which ſitteſt betweene the Cherubins: thou art greate in the middeſt of Sion, & high aboue all the Nations

Iud 2.5.
Reu.12 and 20.2.
Pſal 2.2 and 99.

Nations of the earth: thou heareſt them, thou ruleſt them, thou ſendeſt them forth and reſtrayneſt the furie of Leuiathan in the Sea, and of Behemoth in the wilder-neſſe: Be thou with vs continually, hold vs by thy right hand ſtrongly; guide vs by thy counſell wiſelie, and receiue vs into glorie victoriouſlie. And if thou be with vs, who dare bee againſt vs? For thou arte ſtronger then al they that be in the world. Therefore with a true faith, and heartie repentance we come vnto thee. Bleſſe vs (O father) both without and within. Be thou our gard: thy word our guide, thy ſpirite our comfort, thy Sonne our Sauiour, and thy ſeruant our Soueraigne Lady Elizabeth our louing Mother in Iſrael. Giue vs grace (O heauenlie King) to accompte the Time of grace pretiouſe, to redeeme the Time, becauſe the dayes are euil: to vſe the Creatures gratefully, to entertayne faithe hope and charitie, and grant, that we may no longer by meanes of our tranſgreſſions conſtraine Iacob to departe, Ieremie te[illegible] Iob 40. & 41.

[illegible]
meat,

ment, Ioseph to be afflicted, the Creatures to grone, & the peereles Time to sighe and crie for perpetuall rest. But rather that we our selues may bewaile our sinnes & the miseries of this life, with the godly, with the Creatures, with Time, and to crie out vnto thee Lord in heartie and humble de-
Reu. 22. 20. sires: O come good Lorde, come Lord Iesus, how long shall the vngodlie triumph? The iust be afflicted? the creatures groane for deliuerance? Finish soone these sinfull dayes: cast downe the Dragon, the old serpent, Antichrist and all thine enemies into the bottomles pit of euerlasting torment, & receiue thine holy elected Saintes into thy sweet bosome, with this comfortable
Mat. 25. 34. call: come yee blessed, receiue the kingdome prepared for you from the beginning of the world. Into the which Kingdome we beseech thee, O louing father to receiue vs, for the sake of thy deare sonne Iesus, to whom with thee and the holie ghost, three distinct persons, and one eternall God, bee all honour, glorie power and dominion, now & for euermore Amen.

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